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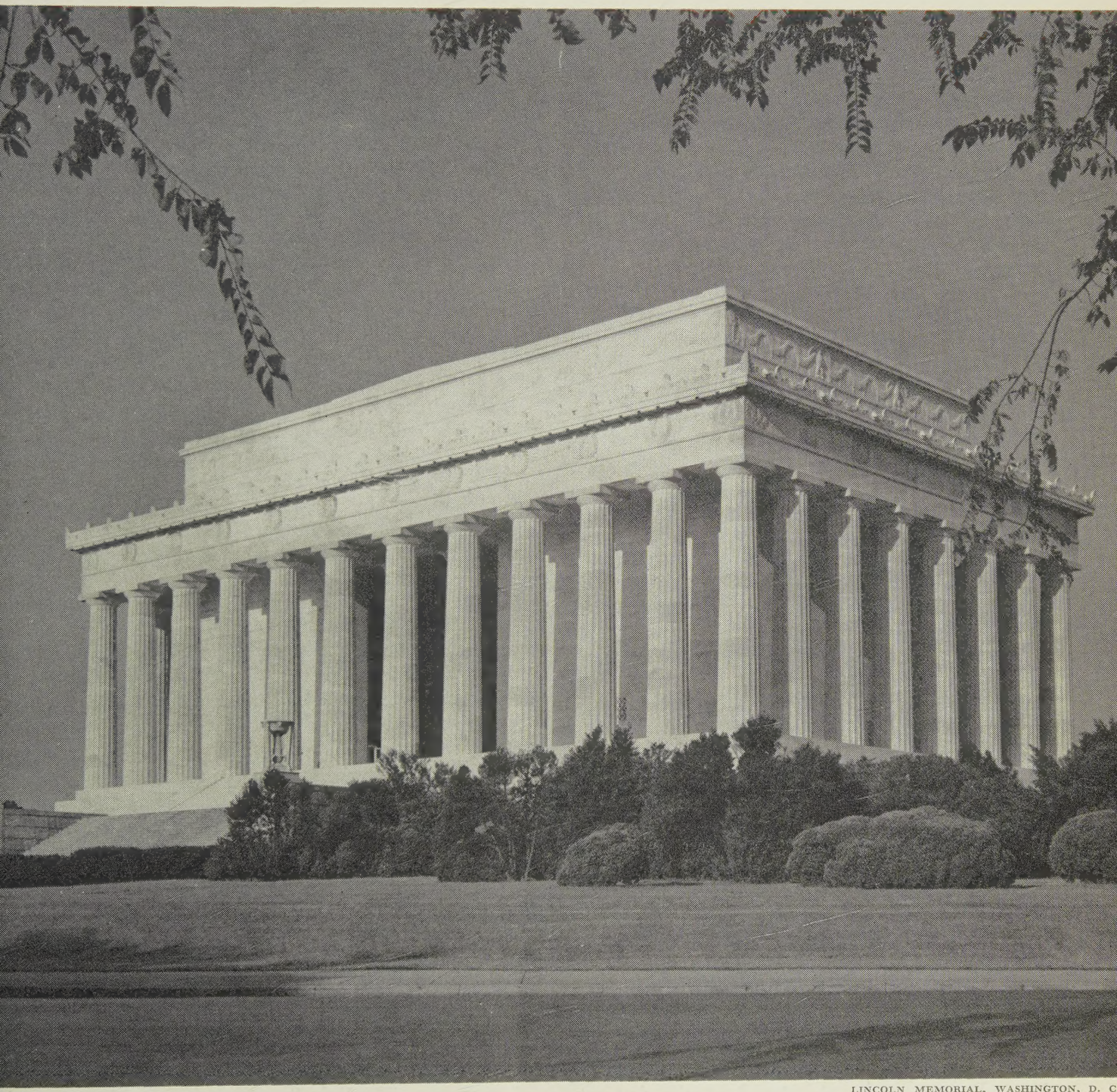

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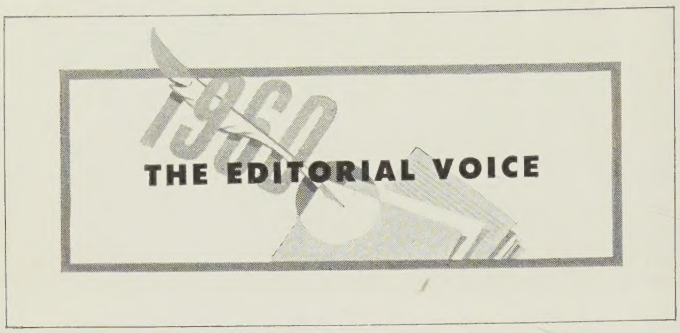

SPIRITUAL THINGS MUST BE SPIRITUALLY DISCERNED

They who think on heavenly things are forced by their psychological structure to use mental raw material borrowed from the earth. And this is certain to show up in their thinking.

Even the Bible, to be understood by its readers, must condescend to tell of eternal things in the language of time. It must explain the celestial by means of the mundane. So we find in the Scriptures birds and kings and sheep and soldiers acting as interpreters for Almighty God. Grapes and lilies, gold and stubble, corn and cattle, rain and stars all are used by the Holy Spirit to carry our minds across the vast chasm that separates the spiritual from the material.

Doubtless the constant use of figures drawn from our familiar world to express religious ideas leaves a residuum at the bottom of our minds which in some measure gives color if not form to our theology. We struggle to understand spiritual things by comparing them to natural ones; then little by little those natural things become identified with the spiritual completely and the spiritual suffers greatly as a consequence.

One task of the illuminated Christian teacher is to internalize worship and raise the religious concepts of church people above the figures and allegories that enabled them to grasp those concepts in the first place. The figure is the box in which the shining jewel is carried; but it is surprisingly easy to mistake the box for the jewel and look for nothing more.

Christianity is the religion of the heart. It searches for and finds the man under his wrappings. The gospel reaches the man far in where there is nothing to distinguish him from any other man. Whether he is dark or red or white matters not at all; whether he is a Stone Age aborigine in a grass hut or a civilized white man in an air-conditioned office he is the same man underneath, and it is for that man that the Spirit keeps up His persistent search.

It would appear obvious enough once we think of it that the image of natural objects treasured in the mind tends to impede the flight of our souls upward into God. Illustrations which, by their very definition, should let in light, if used often and objectified by the artist's brush, become opaque at last and actually shut out the light they were intended to admit.

A familiar example may help me to make my point. The psalmist David, in the most beautiful hymn in the world, teaches us to think of Christ as our Shepherd. The Lord Jesus carried the idea further and talked tenderly of His sheep and of Himself as the Shepherd who should lay down His life for them. The artists took up the idea and depicted Christ as a real shepherd and their work has become so fixed in the minds of Christians that when our Lord returns many of them will be secretly disappointed if He is not carrying a crook in His hand and a woolly lamb under His arm.

In this instance what is intended to assist our understanding, to lift our imagination, to put poetry and music into our hearts, has by our blindness become instead a positive hindrance to our knowledge of Christ. Worse, it has given us not only an inadequate but an erroneous picture of Him. We try to visualize Him and the only image that projects onto the screen is that of an idealized shepherd of the Near East, an image which I am certain Paul and John would never recognize. Paul declared that he knew Christ after the flesh no more, and the same John who had recorded the words of Christ concerning the sheep and the shepherd, when he saw Him as He now is fell at His feet as dead.

Always the Church has been tempted to think of God by the use of images and forms, and always when she has so done she has fallen into externalism and spiritual decay. Some of the greatest books apart from the inspired Scriptures have been written to call the church back to a purer view of God. Miguel de Molinos, in his *Spiritual Guide,* insists that prayer is "an ascent or elevation of the mind to God." "God is above all creatures," he says further, "and the soul cannot see Him nor converse with Him if she raise not herself above them all."

The anonymous author of the *Cloud of Unknowing* says, "Look the loath to think on aught but Himself. So that naught work in thy wit nor in thy will, but only Himself. And do that in thee is to forget all creatures that God ever made and the works of them . . . let them be and take no heed of them. This is the work that most pleaseth God."

I think it may be said with a fair degree of accuracy that all the great devotional theologians of the centuries taught the futility of trying to visualize the Godhead. Molinos warned against every effort of the intellect to image God forth. "She ought to go forward with her love," he says of the Christian's soul, "leaving all her understanding behind. Let her love God as He is and not as her understanding says He is, and pictures Him."

The teaching of the New Testament is that God and spiritual things can be known finally only by a direct work of God within the soul. However theological knowledge may be aided by figures and analogies, the pure understanding of God must be by personal spiritual awareness. The Holy Spirit is indispensable. (See John 14:1 to 16:33 and First Corinthians 1:18 to 2:16.)

According to statistics the United States is now in the midst of a revival. Here is a discerning analysis of the facts and a call for prayer and hard work that revival will become a reality.

A Look at America's Religious "Boom"!

By HORACE F. DEAN, D.D.

RELIGION in America is enjoying the biggest boom it has ever known. Much of it justifies rejoicing by every believer—much is cause for deep concern.

Church membership has reached an all-time peak and includes a much larger share of the nation's population than ever before. It is still on the rise, and latest figures (1958) show that exactly 63 per cent of all Americans are church members. This represents a gain of 5 per cent over the previous year. The population rise in the same period was only 1.7 per cent. In other words, church membership is gaining faster than the population.

There are 41,197,313 persons enrolled in the Sunday schools of America, and today the total number of churches of all kinds is 309,449. In the past year alone 5,393 new churches were established in this nation.

Hundreds of newspapers have been running serialized versions of religious books. These are played up to the public like stories of spot news. Millions of these same books have been gobbled up by eager buyers.

Perhaps the most outstanding feature in the current "boom" is the ambitious campaign to "win America for Christ." In the past year a reported thirty-eight Protestant denominations were engaged in this drive which actually amounted to little more than an effort to get every prospect into the "fold" of some church. The target is a big one: approximately seventy million eligible nonchurchgoers.

Religious campaigns are getting to be big business. Not long ago the radio program entitled "Religion in American Life" secured time on four national radio networks. A total of five thousand religious posters appeared on billboards across the nation. Campus revival meetings have been held in a number of American colleges and the movement is on the increase.

This rolling religious tide is bringing some serious problems along with it. The head of the home missions department of one of the larger denominations says: "Millions of people have no church to attend. There is not a single church in any of an estimated seven hundred communities in the nation with populations of 2,500 or more."

This is in spite of the fact that Protestant denominations alone have $1,000,000,000 in new church construction planned or under way. The Catholics also have a huge backlog of construction to complete. We are informed that in fast-growing Houston, Texas, you can count 515 churches today. The total was only 335 in 1936.

This article is made up of excerpts from a treatise on evangelism by Dr. Horace F. Dean, president of Christ for America. The book, "Operation Evangelism," is published by Zondervan Publishing House; it may be ordered from Christ for America, 1617 Pennsylvania Blvd., Philadelphia 3, Pa. The price is $1.10, postpaid.

What is stirring up this tremendous interest in religion? The view of some is that this kind of thing happens after every war. But that is scarcely the explanation.

There is little doubt that people are grasping for something solid. This modern age is plagued both by the fears of atomic warfare and by financial or economic insecurity. Multitudes are eager for peace of mind and some antidote to the confusion and the tension of our times. Some men who have studied these trends feel that this current religious fervor indicates more than an escape effort from fear and destruction. These men lean heavily to the view that this movement indicates that people are yearning for deeper values than they have been able to discover in material things. In other words, they are wanting a "better way of life." If this latter analysis is a correct one, then the Church of Jesus Christ with its gospel of the grace of God has the only completely satisfying answer.

The hunger for peace of mind, which we have been talking about and which is evident among our masses, has certainly accomplished one definite thing. It has brought on a veritable rash of religious quackery. Most of this resolves into a sort of "do-it-yourself" cult.

These counterfeit quasi-religious leaders promise "salvation by will power" and usually guarantee peace of mind and peace of soul. Others offer to show how to get rich and be happy in ten easy lessons.

An avalanche of this kind of rubbish is pouring across our nation today through the vehicle of syndicated newspaper articles, books, radio and television programs. Readers and viewers are promised positive relief from emotional tension. Or again, they may be instructed on how to manipulate other people to their own advantage. The whole thing is quite sickening, and the victims of such cults are made insensitive to their true and deep spiritual needs. Nothing is said of the depravity of the human heart and the need of regeneration which Jesus Christ alone can provide.

One widely heralded modern psychologist finally has arrived at his own idea as to the nature of hell:

"Selfish people who sell their fellow men down the river, so to speak, may be demoted to a planet elsewhere on which cruelty is commonplace and the jungle philosophy prevails. They may then be allowed to evolve by slow degrees until they are ultimately able to appreciate a classroomlike earth."

Few of us, I fear, realize the dreadful impact which is being made upon this generation, and indeed upon our posterity, as a result of the godless materialistic education which is being fed to the millions of the youth of America. It is impossible to develop a wise leadership by a system of learning which leaves God out. There is no wisdom in education which ignores Jesus Christ. The moral breakdown and the spiritual apostasy so much in evidence in contemporary life can largely be attributed to deliberately shutting God out of our modern educational program.

Thomas Babington Macaulay, English historian and statesman of the early 1800's, uttered this amazing prediction concerning our America:

"Your republic will be pillaged and ravaged in the 20th century just as the Roman Empire was by the barbarians of the 5th century . . . with this difference . . . that the devastators of the Roman Empire came from abroad, while your barbarians will be the people of your own country and the products of your own institutions."

We have witnessed the fulfillment of Macaulay's words to some extent, and the end is not yet. Dreadful and almost unspeakable is the tidal wave of juvenile delinquency which continues to blight the nation. The explanation of this mad phenomenon is simple. It is none other than the direct fruit of our godless teaching program, including the scheme of so-called progressive education. The full and final payoff is still to come.

The modern leave-God-out education of our youth for this past generation has not merely resulted in a scourge of crime, destruction of property, personal assault and similar barbarous practice. It has numerous other outcroppings. It has produced a wave of immorality which engulfs literally millions of young lives. These for the most part have not been fortified to live in this kind of a world by godly home instruction and association with Sunday school and church. Certainly they have had little or no help from our public schools.

This is not to say that all such youth who have been deprived of these blessings have gone wrong or are going wrong in a gross sort of way. Nevertheless, the number who have is too great.

The next stage in our declension is a mild form of compromise with truth. The idea is to follow a middle path. It begins with compromise and a lowering of standards. But there is no middle ground, and a man will soon find himself either deserted by his evangelical brethren or rejected by the "liberal" crowd.

I believe the day is fast approaching when those of us who really believe in the supernatural revelation of the authoritative Word of God are going to have to stand up and be counted. It is going to cost to take this position and adhere to it. The whole idea of the "separation" position as between fundamentalism and modernism is distasteful to some men. There are some who formerly were counted evangelicals who have already broken ranks with this scriptural position.

God has a word to say about this sort of thing. It is addressed to the last of the seven churches of Asia and is found in the Book of the Revelation. These are sharp words and the church of the Laodiceans quite evidently typifies the apostate religionists of these last days. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15, 16).

We need to beware of the "new look" in Christianity. The effort to erase the lines between modernists and evangelicals is a dangerous business and certainly cannot be of God.

The people of our land and every land in the world are hungryhearted for something and *someone* who can satisfy. God has constructed man so that he can be fully satisfied only when Jesus Christ completely fills his being.

With fresh resolve, coats off and sleeves rolled up, let us in God's name get on with the job of preaching the transforming message of the Book. Paul's whole life ministry could be summed up in just two words — "indoctrinate" and "propagate." He said to Timothy, "Preach the word . . . Do the work of an evangelist." God has no other program than this for any age. ◆ ◆ ◆

In our next issue

"A Miracle of Church Expansion," the remarkable story of the continual moving of God in the Ilaga Valley, New Guinea, and how it is spreading to other areas, is told by the Foreign Secretary, Rev. Louis L. King.

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"But above all things, my brethren, . . . let your yea be yea; and your nay, nay; lest ye fall into condemnation."—JAMES 5:12.

The Disciplines of Simplicity

By REV. DON J. KENYON

THE practical-minded James gave top priority to the positive and negative aspects of a prevailing habit among his people which was a pitfall to the spirit. What was this practice? Wherein was the danger? In what way does it affect us?

First, it should be observed that this verse (James 5:12) is part of a larger discussion from which it gains its significance. The chapter begins with an old-fashioned prophetic denunciation of rich men who were cheating the faithful Christians. The seventh verse was written to encourage patience among those who had to suffer such abuse. An admonition to be *very* patient is repeated in the eighth verse, with an added entreaty for them to "stablish (their) hearts." The coming Lord will avenge. They can well afford to wait for Him. Verse nine warns them against expressing a grudging and retaliatory spirit. They are asked to put up with these inequities and triumph over them in their spirits. As God vindicated Job so will He come to their rescue.

An interesting contrast is developed in the twelfth verse between the importance of maintaining patience, establishing the heart, keeping free from resentments, being Joblike, and the high importance of abstaining from taking oaths—swearing not. Again we ask the question, What was this dangerous recourse to swearing which "above all things" should be avoided under the great strain of their current emergency?

The taking of oaths was a common practice among the Jews. It amounted to an appeal to Almighty God in attesting to the truth of a statement or the binding character of a pledge. It was the adult version of "cross-my-heart-hope-to-die" routine of childhood. These mature forms of oaths can be traced through Israel's history as a wasting blight upon the seriousness of her religion. Christ spoke forcefully against them (Matt. 5:33-37) and assured His listeners that going beyond a simple *yes* and *no* was prompted of evil—in fact, the evil one. The binding effect of a rash oath cost Jephthah his daughter and John the Baptist his head. To the discerning mind of Deity, *yes* could never be more than *yes* and *no* could never be more than *no*.

The danger in the whole procedure lay in the fact that the more vehemently a person tried to pledge the truthfulness of his statement, the more ingenious his device to back up his word, the *less convincing* he really was. One can be absurd, even ludicrous, in claiming that *yes* means anything but *yes* or *no* means more than *no*.

It seems that the young Christians to whom James was writing needed encouragement to sustain them in a time when the validity of their testimony was being sorely tested by the fiery furnace of a difficult economic crisis. This was a time when a quiet, assured *yes* that flowed from inward discipline could simplify what seemed to be a complex matter; where a firm and definite *no* that came from strong conviction could render human relations tolerable in a well-nigh intolerable context.

James is certainly not saying in this context that a person ought to mean *yes* every time he says it or *no* every time he says it. Although such a habit is right and good, the admonition of this passage goes much deeper. He is rather saying: Let the *yes* you *have said* keep on meaning *yes* in spite of the living hell of your present situation. Let the *no* you *have said* remain *no* even though the bitter injustices you are suffering cost you everything. It is therefore the natural assumption of this context that James is concerned that their predicament should not cause them to forfeit the finality of their commitment to God. He is talking about *one* yes that underlies and simplifies all subsequent affirmations and *one* no that conditions all subsequent negations.

This would seem beyond doubt to give the admonition its element of top priority. It is here that the principle involved affects us. The reason that many a pilgrim complicates and frustrates his life in an unsympathetic, cold, evil world is, to put it bluntly, that he has never really said one basic *yes* to Christ which makes all other affirmations in his subsequent life a disciplined simplicity. If one keeps coming back to the place where he questions his

(Continued on page 8)

Mr. Kenyon is the author of a practical and stimulating book on the Epistle of James, "The Double Mind." He is professor of Bible at Nyack Missionary College.

M. A. FRELIGH

The Dogons (better known as Habbes) dwell in these rocky cliffs or on the plains of the Sudan

Christ's Power Among a Primitive People

By REV. FRANKLIN M. BALLARD

THE greater part of the new republic of the Sudan has no factories, stores or roads. The homes have no lights, nor even tables and chairs—nothing of what we call civilization. This is, of course, true throughout the greater part of Africa. Magazine articles about Africa give the impression that civilization has advanced much faster than history will verify. Apart from having no wars since the French came, some sixty years ago, the people in Habbeland (or Dogonland) live in the same primitive conditions that they have for centuries.

But don't begin to pity the Dogons. They have no ulcers from worry and tension. They are not killed by machines, chemicals and other civilized things. No bills come due at the end of the month. They have no rent, water or electric bills, and no time payments. How simple their lives! If they have plenty of rain they do not have much to worry about. They grow millet (a small corn), beans, peanuts and plants for their gravy. In the rocky section there are rocks everywhere to use for their walls, or they can make mud bricks as they do in the plains. The wood for the roof and the doors of their houses is cut in the forest. That simply entails work; no permits are necessary.

We need not pity them for their lack of material things but we do need to pity them when we see the awful bondage in which Satan holds them. They are harassed by fear of places and things inhabited by evil spirits. They fear the fetish men who demand chickens or animals to appease the evil spirits. They are without God and that means darkness.

Even in 1931 when missionaries first came to Habbeland the Africans at Mopti, on the Niger River only seventy-five miles away, still feared these people. This was largely due to their reputation but it shows the little contact other people had with them at that time.

In accordance with Alliance principles the missionaries preached the gospel and expected God to sav people. The government at that tim would not have allowed us to d school or medical work. Therefor we have proof in this country tha God can save primitive, uncivilize heathen people without civilizatio or its so-called benefits. After th Habbes came to the Lord they wer taught to read so that they coul read the Bible for themselves. Th Alliance principle is simply the teac ing of our Lord Himself who told u to *preach the gospel.*

If we had no powerful gospel w would have to use the best of th world's means to get followers of ou religion, as do the modernists an the false religions. But even as Pa found so long ago, the gospel is st the power of God unto salvation f every kind of people. We did n have to use the world's methods, an there is no question as to wh wrought the change in their live To God goes *all* the glory.

The Dogons of Habbeland, a though farmers, do not live

eparate farms but in many small illages. Protection is the main eason, for even animals, snakes and nosquitoes are less troublesome in village. In the plains they have to and together to dig and maintain leep wells without machinery.

Today in one hundred of these nany villages are found groups aved by the gospel of the Lord Jesus Christ. Some of these people have been following the Lord for more han twenty years. But the amazing act is that from the beginning older nen and women have responded to he message. These never could have been reached by a school program lirected, as it must be, to the chil-lren. The salvation of these many primitive, uneducated people, and especially the older, sin-habituated people, surely is a final proof of the power of the gospel. Furthermore, of these same people, forty-six workers have had Bible school raining and are in charge of churches.

Dr. H. L. Turner wrote (5/6/59) of the conference of one thousand Dogons that gathered while he was visiting our field. This also is a wonderful proof of what God can do. These people represented six or even different language groups. They used to be enemies, although they are of the same race. The church (only fifty-six members) where we gathered for the conference erected a large shelter and fed all the people who came. Just the drawing of the water was a big item.

But the gospel in itself is powerful enough to attract, save and keep the vilest sinner. Sangha, where the mission station is, is one of the tourist attractions of West Africa, and many tourists and government officials visit us. It is a real pleasure to tell them what God has done to change the lives of these people. They have quit their sinful ways, their adultery, their polygamy, drinking, appeasement of demons, lying, stealing and fighting amongst themselves.

True, there is practically no difference in their economic condition except that they have more money since they do not have to make sacrifices to the fetishes. This is also proof of the power of the gospel for, as new Christians, they often do not even have fellowship, much less fine churches, books and other helps such as Christians in America enjoy. Why will they suffer persecution to be a Christian? Material gain or prestige surely is not the motive. The love of God takes away the awful fear of the evil spirits which dominates their whole life from cradle to grave.

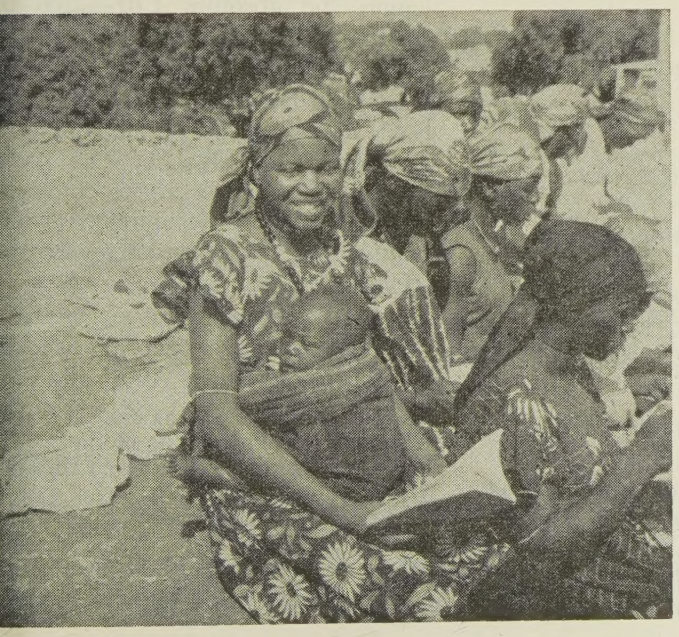
This change is real to them. They cannot realize the lack of things they have never had but they can understand the reality of fear taken away and of love put in its place. We missionaries often mention their lack of medical aid and mechanical helps, but we forget that most people down through the ages have known neither! I, myself, have done medical work, even repairing hands blown apart by guns, but I realize that the work usually ends there and the one helped cannot even help others in the same way. We help the most not by these things but by pointing the people to the heavenly Father who will meet every, yes, *every* need. The fact is that they are now prepared much better to get along without all the helps man has to offer. The change from fear to the knowledge of a loving Father is real to these people.

Christianity made America great. Even when there were only thirteen states we were strong because of the Christian principles of people and government. Civilization had flourished in America because of the freedom, justice and equality which the gospel brought. We have brought to the Dogons this same gospel message of a Saviour from sin and rebellion against God. Christianity makes these people great in the sight of God. They have no need of our material things which have become a snare to us. God is able, though, through their simple faith, to supply all their needs.

Surely He will supply their greatest need, the power of the Holy Spirit as we find it illustrated in the Book of Acts. We have become so used to being dependent on man's inventions that we have forgotten

Bible class meets out of doors in Dogonland . . . and converts are baptized by national pastors

S. T. BURNS



that God is able to meet every need of man without them. In the first two centuries after Christ hundreds and thousands of people came to the Lord; many of whom had to die for their faith. They had very few Bibles (they were all handwritten), few church buildings or schools, yet they were strong in the Lord through the almighty power of the Holy Spirit working in and through them.

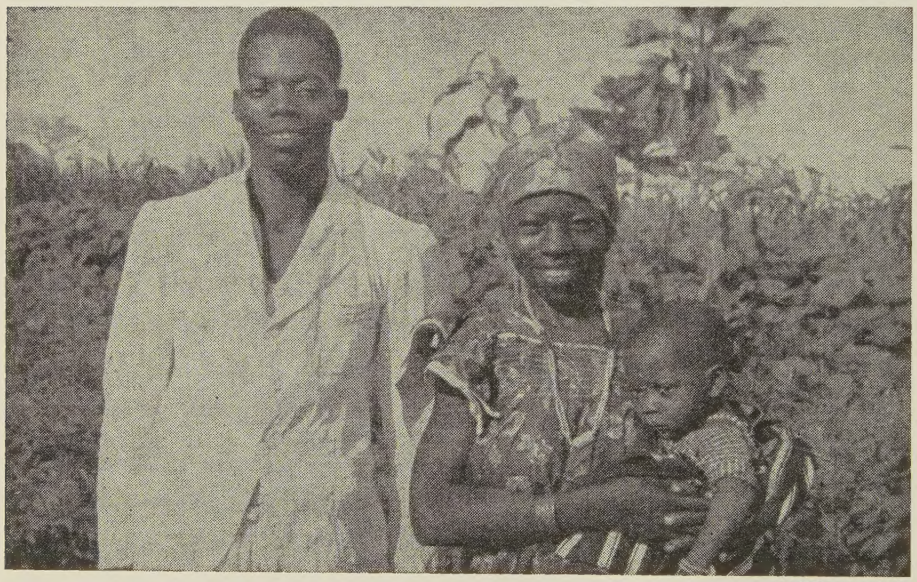
Dr. V. R. Edman said that he had asked the Lord to let him see a Spirit-filled church. He saw it in faraway Korea. But even this gives us hope, for we see that the Holy Spirit is still working in power in the world. We thank God that the Philippines are also seeing this power at work. We know that He will meet us at home and abroad when we seek Him with our *whole heart.*

I am fully persuaded that because there have been those who have prayed, God has worked in Dogonland. I am also fully persuaded that if the Holy Spirit had His way in the heart of every Christian, that the gospel could reach every person on earth in a year.

We wrestle not against people, their ignorance, poverty or even inaccessibility, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. We need that power for which the Lord told His disciples to tarry. This will be given only by the right kind of prayer from God's children. No people have had a final chance to believe until they have someone to agonize for them as David Brainerd did for the Indians.

The burden for God's children is on my own heart and I desire that He give me such a prayer ministry for the Dogons and other people out here and for God's people in America.

It is later than you think; do *you* have a burden? Are you seeking such a ministry? We cannot all be great but we can *all* humble ourselves and receive from God a ministry of intercession. ◆ ◆ ◆



LUCY HILLMAN

Educated at Ntoroso Bible school, Yusufu Dyindo with his wife is serving the Lord among their own people, the Dogons of the Sudan

Quotes from Our Contemporaries

Says JAMES E. COLVILLE in *CBMC Contact:*

"If we are to have power with men, we need power from God. We need to draw constantly from the source of spiritual strength. God works when men pray. God needs spiritual Astronauts, men who will venture into the heavenlies and touch the throne of God."

GEORGE M. COWAN, in *Christianity Today,* declares:

"The strength of evangelical Protestantism has always been in a personal living relationship to the risen Lord and a knowledge of, and obedience to, His written Word."

The Disciplines of Simplicity

(Continued from page 5)

identity as Christ's slave; if one keeps having controversy about the Lordship of Christ—then life can keep reducing him to a blob of shapeless stuff that flows whichever way the rut determines.

What joy it is to see now and then real Christians who neither dally nor rationalize when the course of action calls for a disciplined *yes.* Their disciplines flow like a sweet fountain from the wellspring of an inwardness supplied by Christ's own abundant life.

How hard some of us find it to say *no.* How troublesome and morally confusing to decide what we are to say *no* to. In fact there are those of us who experience great relief in the fact that most of our *nays* have been all planned for us when we step into the accepted pattern. But when we are pushed to the place where an independent, conviction-born *no* needs to come from some fundamental source within us we go into a frantic race through the neutral zones of morality looking for the right army.

Restfulness of spirit concerning the negatives of Christianity will come only from the one basic *no* we *have said* to the world system. Commitment to Christ is a *yes* that declares that I am no longer my own. I say *no* to many things at many times because I *have said* one *yes* to Him. This reduces the negatives of life to a sound principle. I *cannot,* I *will not* do anything that challenges the absolute Lordship of Christ.

Such a solid centering to the inward man holds us like a gyroscope holds a great vessel on its course in a storm. Christians such as these seldom find it necessary to convince others of their testimony. Their manner of living is convincing of itself. ◆ ◆ ◆

WITNESS Index Available

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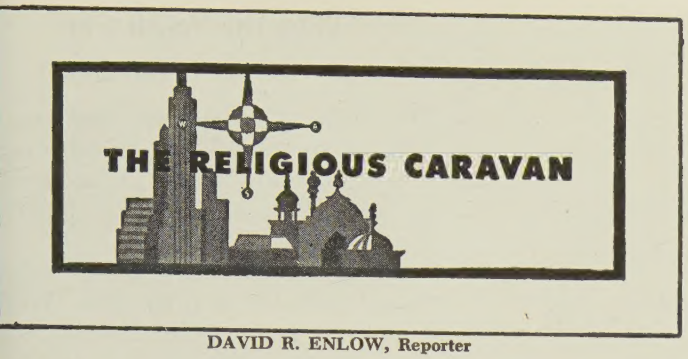


DAVID R. ENLOW, Reporter

AT HOME

Graham maps second Washington Crusade: Evangelist Billy Graham addressed 500 Protestant clergymen and laymen at a "briefing" session for his second Washington, D. C., Crusade. The one-week meeting will be held in Griffith Stadium June 19-26. Graham conducted a two-week Washington campaign in 1952.

●

MBI adds course in broadcasting: A new major in missionary broadcasting will be added to the missionary technical course in the fall of 1960 by the Moody Bible Institute in Chicago. Purpose of this new three-year program is to train broadcast technicians for Christian radio stations around the world.

●

POAU opens Chicago office: Protestants and Other Americans United for Separation of Church and State (POAU) opened an office in Chicago January 1. Director of POAU's newest branch office is Rev. James M. Windham, pastor of the First Baptist Church of Maryville, Tenn.

●

Methodist Church lists mission openings: The Methodist Church has surveyed its personnel needs throughout the United States and forty countries overseas and has come up with the total of 798 specific openings for missionaries. The denomination's Board of Missions announced that of the total number of vacancies 634 are abroad—in Asia, Africa and North and South America —and 164 are in the board's home missions.

ABROAD

Suppression of religion in Red China: Foreign visitors to Communist China report that Communists no longer try to make a show of religious freedom in the country. Tourists are not invited to visit churches. In Canton a visitor could not find a single church which was open and there seemed to be no Christian activity there at all. A visitor in that city was told that he could go to Mass before 4:00 A. M. or after 10:00 P. M., "because priests are working just like everyone else."

PEOPLE

Torrey Johnson reveals 1960 itinerary: The Torrey Johnson Evangelistic Team will spend a large part of 1960 in Africa, Europe and the Middle East. Dr. Torrey Johnson, founder of Youth for Christ and leader of the organization for five years, will be the preacher of the day on Easter at the tomb of our Lord, Jerusalem.

●

Scottish Bible scholar honored: Dr. William Barclay, prominent Scottish Bible commentator, was honored at a luncheon in Edinburgh recently by the Church of Scotland on completion of his New Testament Daily Study Bible series. Dr. Barclay, on the staff of Trinity College, Glasgow, has been working on the series for seven years. He is a contributor to *The British Weekly* and is a noted broadcaster, preacher and author.

●

ETS honors Tenney: Dr. Merrill C. Tenney, dean of the Graduate School at Wheaton, Ill., was honored at the tenth anniversary meeting of the Evangelical Theological Society during its recent meeting on the Wheaton campus. He received an ETS plaque in recognition of his services as first vice-president of the society.

PEOPLE SAY

Why church workers fail: "When church workers fail at their jobs it's usually because they can't get along with people." So says A. Donald Bell, of Southwestern Baptist Theological Seminary. Bell bases his opinion on studies by Carnegie Technological Institute which have shown that 90 per cent of all working people who fail in their life's vocation fail for the same reason. "Church workers may know the gospel," says Bell, "they may have mastered new methods of leadership and be dedicated to their church offices but yet be unable to get across to people in an acceptable way."

THE PRESS

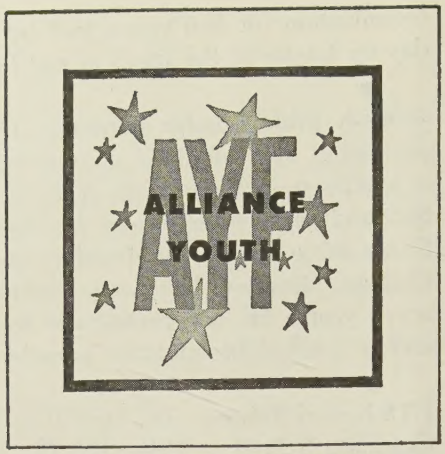
Biblical manuscript sells at $182,000: A thirteenth century illuminated manuscript copy of The Book of the Revelation sold for $182,000 at an auction in London. The price, reportedly a record high, was paid by H. P. Kraus, a New York rare book dealer. Kraus broke a thirty-year dollar-price record set by the late J. P. Morgan, who paid $158,400 in 1929 for the Bedford Book of Hours. With the purchase of the Apocalypse Kraus also topped his own previous high of $109,200 for a twelfth century illuminated manuscript of the Gospels.

●

***National Lutheran* goes monthly:** *The National Lutheran,* organ of the National Lutheran Council, is now being published monthly. It previously appeared five times yearly.

SIGNS OF THE TIMES

Soviets publish new journal: Newsstands in Russia have a new monthly journal called *Science and Religion.* Moscow Radio says the new magazine is designed to "supply propaganda to draw worshipers, especially young people, away from churches" and will have mass circulation. The announcement said the magazine is part of an intensified campaign against religion.



WELDON B. BLACKFORD, Editor

Toward New Spiritual Horizons

The national conference of district youth secretaries, which was held during the first week in December, ended with the feeling among those present that we are moving toward new spiritual horizons in the AYF program.

All but two districts were represented at the meeting which brought our district AYF leadership to the city of St. Louis, Missouri, for an important period of inspiration, instruction and planning for an AYF program. This was the third such meeting to be held.

"Toward New Spiritual Horizons" is the national theme for 1960. This is the year that will set the pace for greater things to come in a spiritual ministry to our youth. Youth page readers may be interested in previewing some of the program that is being put into motion in the year 1960.

1. *AYF Program Calendar.* Every pastor has received the beautiful twelve-page youth calendar for the AYF. Most district youth secretaries have been in contact with the local AYF leaders to help them set up a spiritual emphasis program which is a special feature of the calendar. A booklet helps the local AYF leaders develop their spiritual program. You may get this booklet by contacting your district youth secretary.

2. *A Directory to 1960 AYF Program Materials.* Many AYF leaders are not acquainted with the materials that are available through the national AYF office. A complete listing of these materials, with a brief description of each item and where they may be obtained, is now ready for distribution. Write to your district youth secretary for this helpful directory.

3. *AYF Compass.* The national youth paper is getting into gear. The winter quarter edition is now off the press. The *Compass* is having a strong spiritual ministry to our AYFers. Would you like to read about the thrilling results of the 1959 International Youth Week and World AYF Sunday, or be introduced to "Uncle Thad's" interesting and provocative column? Would you want to get firsthand information on things to come and AYF activities around the world? Send your subscription today: just $1.00.

4. *Enlarged AYF Booklets.* A complete new series of booklets with detailed information for organizing and operating a departmental AYF program will be released this year. This innovation in our youth program is proving a very valuable feature of our AYF.

Space does not permit us to tell you of the steps being taken this year to develop a Target Rating Award for local AYFs which measure up to the principles of the AYF, or the developing of a systematic AYF programing release from our publication houses to assist the leader in weekly meetings. These are a few of the features for the future. Support the ministry of the AYF with your prayers and interest.

Filling the Youth Gap

By REV. LOWELL C. STRUMPFER*

"*For sale:* One system, well used, proved successful for producing plenty of young people in the Senior group. Will sell to the highest bidder."

I wonder how many youth leaders would grab for such an offer. Well, I have no such gadget for sale, nor do I know where such a magical machine can be found. However, I do have one little thought that might inspire someone to try our program in their youth group.

The great problem in many Senior youth groups is very often the inability to keep growing after a fair-sized group has been established. There is a tendency to arrive at a status quo wherein the majority is made up of fellows and girls who pair off and begin going steady. After some time a good share of the couples marry and drop out of youth activities altogether, leaving a hole and a few discouraged members scurrying to find new people to man the sinking ship. Often this transition period lasts for months and sometimes even years.

Our church is concentrating on the Junior AYF, as well as a Tiny Tots AYF (auxiliary AYF) to meet this great problem. The latter age group is four through seven, while the Juniors run from ages eight through thirteen. The Seniors, Juniors and Tiny Tots meet at 6:00 P. M. Sunday evening in three different rooms of the church. The Juniors have a young married couple from St. Paul Bible College as their leaders, and a very active and interesting program keeps this talkative age alert and coming back for more. The Tiny Tots program consists of lively singing, a visual-aid story and sometimes a suitable game, with an occasional surprise treat.

I am thoroughly convinced that reaching the lower ages of youth is the only sane and sensible method for constantly supplying the Senior group with new members. Recently the Junior group at our church had twenty-six in attendance, while the Tiny Tots had twenty-two children present. Keeping these groups active is building for the future.

*Mr. Strumpfer is pastor of the Hazel Park Alliance Church at St. Paul, Minn.

M. G. GRIEBENOW

Just as food nourishes the body, so the Chinese Bible Magazine nourishes the spirit—an advertisement for the magazine in Hong Kong

Don't Get Tired!

By REV. JOHN BECHTEL

A SIGNIFICANT chain of events took place in Hong Kong in December which should convince Christians that "men are to go on making prayer and not get tired" (Luke 18:1, free translation).

Amid the din of exploding firecrackers, ringing bells, tinkling cymbals and clanging gongs a 400-year-old temple, dedicated to the worship of Kwan Tai and Tin Hau, was reopened for the homage of devotees. The building, which had fallen into disrepair, has been completely renovated. On the occasion of the reopening, an elaborate dedication ceremony known as the "Three Blessings" was performed by four influential Chinese businessmen who had helped to finance the temple's restoration. Imbued with a spirit of festivity, villagers thronged the square in front of the temple for the reopening ceremony and to see the operas and puppet shows that were staged to mark the occasion. Clouds of sandalwood incense smoke rose from the altar.

Aside from the fact that this reopening of a temple indicates a revival of heathenism, what should cause us to give ourselves unto prayer (Psa. 109:4) is that the temple is located in a fishing village where The Christian and Missionary Alliance has a chapel, an outpost where two consecrated Chinese workers are preaching the gospel.

A second significant incident was a pre-Christmas drive for subscriptions to Red propaganda magazines and periodicals by Communist Chinese. A fourteen-inch advertisement appeared in Hong Kong newspapers describing such Communist journals as *China Pictorial, Peking Review* (a weekly of Chinese news and views in English), *People's China, Chinese Literature, Women of China, China's Sports, Evergreen* (an illustrated semiquarterly in English of Chinese youth and students) and *El Popola Cinio,* a bimonthly in Esperanto. It is claimed that some Hong Kong businessmen and newspaper editors have received packets of eleven well-produced folders advertising propaganda magazines, some of which are printed in as many as nine different languages.

This is your opportunity of "helping together by prayer" (2 Cor. 1: 11). Back by intercession all the printed material, including *The Bible Magazine* and *The Companion,* that is circulated by The Alliance Press; the correspondence courses sent out by the Alliance Bible Seminary, and the prayer materials issued by the Chinese Children's Prayer League. May God stem the tide of attractive Red propaganda and overcome this deluge of printed poison.

The third event is another call to prayer. Ever since Hong Kong was given the name "Fragrant Harbor" hundreds of years ago ships and craft of all kind have plied to and fro, but perhaps strangest of all was the entrance of an 18,036-ton liner named the *Gunung Djati.* The huge ship has been placed into dry dock in order that it may be converted into a pilgrim ship with accommodations for 2,500 Chinese Moslems to make the pilgrimage to Mecca.

Reading between the lines of the newspaper item that described the mission of the *Gunung Djati,* we reached the conclusion that the followers of the false prophet are multiplying.

Another event in January points up the necessity of prayer. A new form of Buddhist worship was held at the Happy Valley Race Track. Solemnly a group of Buddhist monks bowed in deep respect to seven shrines which had been dedicated to the dead jockeys and their ponies who had met violent death there. According to a newspaper report they especially hoped the ceremonies would elevate to Buddha the spirits of those who died in the 1918 disaster when over two thousand were killed.

Could it be that we have grown weary in our intercessory prayer ministry? If so, let us remember the words of the Lord Jesus, as recorded by Luke: "Men are to go on making prayer and not get tired."

W. A. CUTTS

A Moni Christian uses a Scripture calendar to illustrate the gospel story he is telling his fellow tribesmen in New Guinea

They Won't Forget . . .

By MRS. WILLIAM A. CUTTS

I HAVE never seen such a spiritual hunger among any people as at Mapa. In other tribes of New Guinea we know there is a real seeking after God but among the Monis we had never seen it so.

On all sides of Mapa there is a devil's "eternal life" cult. Not too far away many people have pledged their loyalty to the Roman Catholic Church. As Debamba says, "God built a fence around Mapa; it was to be His land." We named it "Prepared Soil."

Our party consisted of two Christian women, Debamba Kumba and Tau ne Unda Mina; two Christian men, Zeoni and Wandaini; two children and myself. We also took Zeoni's mother-in-law with us. She had been accused of witchcraft and her life was threatened just as many widowed grandmothers have been. We brought her along for safety's sake.

The first man to believe at Mapa, Mbaze Ngu, had wanted to be a chief. He had sought riches and power and found them empty. He had investigated the devil cult and found it was not what he needed. He, as have all other Monis, had tried to appease the devil, finding his efforts were in vain. When he heard the Word he knew at once that this was the true way and that salvation was his need. Whatever Zeoni told him he immediately believed. As suggestions were made concerning the working out of salvation in everyday things, step by step he followed the light.

"Oh, is it wrong to smoke?" "Well, your body is God's house. Do you want God's house to be as greasy, black and sooty as your men's house?" Zeoni asked. "Of course not. Let's burn my tobacco." And he did. As soon as he learned something he would tell it to his people.

The day services at Mapa lasted about two hours in the hot sun. I nearly melted. At one service seventy-two people were present. Others listened from porches and nearby houses, trying to keep in the shade.

The witnesses who went with us were like race horses ready to go but being held back by the necessity of waiting one for another: Zeoni walked to the garden with a new convert, Mbaze Ngu, to give him further instruction. Nauma, a little boy about ten years old, played the phonograph for a small group. Manambao, about eight years old, whispered to a new-found friend "Please come to Homejo to school." He kept it up until he got ten recruits for the school. Wandaini went to another village to witness. A house is being built there and a large crowd gathered. Debamba taught a reading class.

The services themselves never lacked for variety. Four of the influential local men professed to believe and immediately wanted to make speeches to persuade their people to follow their example. There was much chanting. Many of the songs were composed by the students. Others were composed by the new babes in Christ of Mapa. The words of one of these are as follows:

"Jesus, not the devil.
God, not the devil.
Jesus' trail, not the devil's, etc."

Another:

"Jesus' trail, I'll not leave it.
Jesus' Word, I'll not forget it."

"Although Jesus is for us as individuals there is no reason why all of you who wish cannot follow Him," Zeoni told them. He asked for a show of hands of those who would leave devil appeasement and believe in Jesus. Over forty Monis raised their hands. He taught them to pray phrase by phrase.

Then came the question of their village fetishes. Most of the villagers were in favor of burning them, but some were not. Because of the opposition the Christians decided that all personal fetishes belonging to converts should be burned, but the community fetishes they would burn only when the other villagers were ready. If after a national worker would come to live there the others were still opposed, then the Christians would move out. Mbaze Ngu is already planning to leave the village as he wants no part of devil appeasement. As the new Christians threw their fetishes into the fire they told what each was and went on record as desiring to follow "Jesus trail."

The men's testimonies contained horrible tales of murders, adulteries, rape. How wonderful that the blood of Jesus can cleanse the stains of wicked men and make them spotless even as He. A woman accused of adultery confessed to having murdered her own child and now Jesus

has come and cleansed within. She burned all her fetishes.

One man confessed a series of murders. One man he killed for witchcraft; another he killed to punish for adultery, and he killed a woman because she was a widow of his brother. But now there are no bloodstains on his hands for they have been washed in the cleansing stream. He also listed sins of adultery. He burned a whole sackful of charms to show his desire to follow Christ and sever connections with the old way. One charm in the lot was supposed to have power to lure girls to himself. He has no need of it now.

One young wife couldn't wait for the fetish-burning ceremony but wanted to tear off her devil rope then and there and throw it into the fire. The others let her take it off and put it into her mesh bag, but they advised her to burn it at the same time that her husband and the other men burned theirs.

On the last night the crowd met in the yard around two fires, one for the men and one for the women. The light of the fire shone upon their faces, revealing the beauty of an inner light which is now theirs. Oh, how they sang that night! "Heaven came down our souls to meet!"

Here are a few quotations from the sermons:

Zeoni said, "You think the sun is the mother of the universe but it is not. It is a simple thing. God made the sun and He is the One to worship. Is the house you build a great thing or are you the important one? Is the sun great or is its Creator the great One?"

To illustrate the second coming of Christ he said, "Just like in the morning when all the men in the men's house are sleeping and one wakes up and then you all wake up. That is the way it will be when Jesus comes."

Wandaini, speaking on God's care, said, "Does the sun shine in one place? When there is an earthquake do you feel it only in your village? So God is bigger than one village. He watches us all."

Mbaze Ngu, the first Mapa convert, exhorted them. He addressed each influential man by name, asking him if he would call his family to worship regularly, "———and you, will you assemble yours?" After this he explained the use of the phonograph. "Don't say, 'Oh, isn't that nice? It talks. It sings. It goes around in a circle. There is a man inside. It's talking our language.' There isn't any man inside. It is just the voice of the schoolboys and they are telling us the Word of God in our language. Just listen and listen and hear what God says. It is taboo for anyone to talk while it is on."

At last the time came for us to leave. They pleaded for a teacher, a missionary, a Kapauku, a Moni, a witness-student—it didn't matter, just anyone who would give them the Word. "We'll build him a house. We'll make him a garden. We'll build a church," they promised.

Zeoni said, "We'll be back. We will take turns coming. We'll leave you the phonograph. Also we won't take Jesus away with us. He'll be here with you in your hearts. He isn't a Homejo God or a Mapa God. He is everywhere. Pray always. Sing. Count the knots in the grass ropes until Sunday, your day of worship."

A large group from Mapa came to our Christmas exercises in Homejo. Led by their witness-pastor, they came down the hill chanting. My heart welled up with praise to God at the sight of them and I quietly sang, "They shall come, rejoicing, bringing in the sheaves."

I can still hear them singing as they sang that night round the fire,

"Jesus' trail, I'll not leave.
Jesus' Word, I'll not forget."

And with your prayers to help and God's Spirit striving with them they won't forget. ◆ ◆ ◆

Unity Marked Conference in Thailand

The annual national church conference of Thailand, held this year the end of December in Khon Kaen, was marked by a unity which resulted in some degree from opposition.

The opposition came from a group calling themselves the "Free Thai Church." One of the leaders is a former pastor who had gotten so involved in his personal affairs that it was necessary for him to leave. He is very bitter at the moment, and needs prayer that the Lord will deal with him and bring him back into fellowship with God. During the first two days of the conference this group also held meetings and brought great pressure to bear on the delegates and other Christians to pull away and join them. The attack, however, seemed to strengthen the feeling of unity, and many declared it one of the best conferences ever held.

There was a larger attendance than usual. About three hundred Christians attended. Seventy-six were delegates from churches or groups. Mr. Chom was re-elected as president and Mr. Ngow was elected secretary. Three pastors were ordained: Rev. Boon Yung, from Pheu Keo; Rev. Chalee, from Sarakam, and Rev. Suprom, from Nong Khai. They are supported entirely by the national church.

Business was conducted only during the afternoons. Mornings and evenings were given over to preaching and worship services. In addition to the national brethren Messrs. Ziemer, Voth and Kerr were asked to minister.

News of Chinese Workers

Through a letter received in Hong Kong from Red China it has been learned that Pastor Chu Ch'ang Yu, chairman of our work in the Kweichow-Szechwan field, passed away on December 13. He apparently had a stroke on December 2 and was unconscious until he died on the 13th. This is a great loss both to the churches and to his own family. Pastor Chu was a very godly man and a deep student of the Word.

In an issue of the Communist church paper called *T'ien Feng* the names of Pastor Shao Ching Ch'uan and Pastor Wu, of the Wuchang area, are given in a list of representatives of the local churches. This indicates that Pastor Shao is still living. He is quite advanced in age. Surely we need to stand with these men in prayer in a very special way, for they have no easy lot.—Rev. Paul Bartel, *Hong Kong.*

JAMES B. HARR, Reporter

To the Fields

Miss Marjorie E. Jones sailed January 23 for her fourth term of service in Colombia. She will teach in the Bible Institute in Armenia.

Marjorie E. Jones
Colombia

Rev. and Mrs. W. L. Kadle: When we announced the departure of Mr. and Mrs. Kadle and their small daughter for Costa Rica en route to Ecuador (1/13/60), we did not know that Mrs. Kadle was the daughter of Rev. and Mrs. Stewart Walker, who have served many years in the Alliance. Mr. Walker is at present pastor of the Third Avenue Alliance Church in Columbus, Ohio, and the Kadles made their home there while preparing for the field. We are happy to report this additional information.

The New Generation

To *Mr. and Mrs. Carl Josephsen,* Intercession City, Fla., a son, Troy Henry, on December 16.

To *Rev. and Mrs. Howard Emary,* on furlough from Guinea, West Africa, a son, Douglas Howard, on January 10.

To *Mr. and Mrs. Ronald A. McLean,* Arcola, Sask., a son, Mark Allen, on November 22.

To *Mr. and Mrs. Stanley M. Blenkhorn,* Devon, Alta., a son, Bryan Kenneth, on November 23.

To *Mr. and Mrs. H. C. Zweigart,* Everett, Wash., a son, John Kevin, on November 28.

To *Rev. and Mrs. W. J. Blackwood,* Riverhead, N. Y., a daughter, Elizabeth Sue, on November 12.

To *Rev. and Mrs. G. W. Hunt,* Viet Nam, a daughter, Laurel Elizabeth, on December 27.

With the Lord

Mrs. Thelma Cummins, wife of Rev. A. E. Cummins, went to be with the Lord on January 3 after a short illness. She with her husband has served faithfully in the Kensington Gospel Tabernacle, Philadelphia, Pa., for the past thirteen years and in other Pennsylvania churches previous to that.

The funeral service was held in Philadelphia with Rev. J. W. McGarvey, district superintendent, in charge. Nearby Alliance pastors formed a guard of honor. Mrs. Cummins is survived by her husband; a son, David, and a daughter, Mrs. Richard Bowman.

Sweet Potatoes Pull Alabamans Out of the Red

A field of sweet potatoes enabled the Alliance congregation of North Elberta, Ala., to pay off a debt to the Home Department recently and to send along a bonus of $20.00 to be used for the Viet Nam project.

Two years ago the Elberta church borrowed money from New York to finish off their Sunday school building, and although they were making their return payments on time the new pastor, Rev. Vernon V. Hozey, was anxious to see the debt cleared in a hurry.

Therefore, he met with some of the men of the church and initiated the "Lord's Acre" plan. Taking literally First Corinthians 3:6, the adults and young people cleared an entire field of weeds and rubbish, set out thousands of sweet potato plants, watered them late into the night, and then asked God to give an increase. They decided to tithe the profit and use the balance to settle their debt.

When harvesttime came the congregation went to the field, again dug up the tubers and took them in baskets to an Elberta street corner where the pastor and his son sold the potatoes for an entire Saturday!

Said one member of the project, "We dug and picked sweet potatoes until our backs ached. But we paid off the debt, have twenty dollars for Viet Nam, and have some money left over." Convinced that the effort yielded more than financial values, he added, "Besides meeting our obligations, we were drawn close to each other, and learned a great lesson, that hard work goes along with prayer."

World Missions Program Scheduled

Nyack Missionary College will present World Missions in Review on February 22. This annual event, depicting progress in missions and problems pertinent to the Great Commission, will meet this year for the last time in New York City's Carnegie Hall; the building is scheduled for demolition during 1960. The college has already made application for a large auditorium in New York City for 1961.

Theme of the meeting, at which President Harold W. Boon will preside, is "Freedom Through Christ." Featured will be the Nyack Missionary College chorus of sixty voices under the direction of Dr. Lee Olson, supported by a brass choir; a World Missions prologue, and student addresses given by Miss

(Continued on page 19)

Letters

What About the Tithe?

Our pastor believes strongly and preaches that Malachi 3:10 applies to the Christian; moreover that the storehouse is the local church into which the whole of the tithe should be paid. Foreign and home missions and other worthy causes are to be supported from gifts over and above.

My understanding is that the tithe is strictly a point of law for the children of Israel for the support of the Levites who had no inheritance in the land, though Abraham did give a tenth to Melchisedec (Heb. 7:2). Our Lord also mentioned the tithe in dealing with the scribes and Pharisees, but only to prove that even in this the law was kept only in letter and not in spirit.

I believe that under grace we are taught and governed by First Corinthians 16:2 whereby each must "lay by him in store, as God hath prospered him." This may be less than a tenth (the widow's mite, for example) or it may be nine-tenths, as Mr. Le Tourneau is reputed to give, the main point being that it is not the amount, but the enabling and the love behind the gift that counts with God. If one is niggardly, then love is lacking.

Because many limit themselves to the tithe or less, and even exclude the gift, the cause of Christ suffers. The tithe is giving "of necessity." "As God hath prospered him" assures the cheerful giver of Second Corinthians 9:7.

It is the individual responsibility of the Christian to say where his gift should go. A local church board cannot assume it, though in gifts to the work of the local church the Christian thereby delegates this responsibility.

Has the Alliance any stated belief or policy in this matter? The view of other Christians would no doubt be of infinite benefit to all who are anxious to do the right thing—the exact will of God, if possible—in the matter.—A Western Canadian Reader.

• As far as the Editor knows, The Christian and Missionary Alliance has no official regulations having to do with tithing, though many Alliance people accept the tenth as the minimum.

As to where the tithe should be given, to the local church or to the work of the Lord wherever needed, is a matter about which there would likely be a difference of opinion among us. It has been characteristic of the C. & M. A. from the beginning that its members can and do disagree and still work harmoniously together for the evangelization of the world.

If any of our readers should have clear light from the Scriptures concerning where the tithe should be placed we might all profit if they would be good enough to write us their views. We can print at least a few of these letters. May we hear from you.—Editor.

The 1959 Subscription Campaign

The subscription campaign, which closed on November 29, 1959, was one of the most successful we have had. Churches all over the United States and Canada sent in larger totals than previously, and our final count was over 1,700 above last year's campaign. One thing greatly helped us: many of the churches began to send in their lists earlier in the campaign and this facilitated our work very much. We are still receiving some subscriptions, though of course these cannot count in the campaign report.

We again wish to thank all who shared in this ministry: pastors and campaign managers, and all who supported the campaign in any way.

May we remind you: Any subscriptions sent in from now until the end of the 1960 campaign will count toward the total of the local church, *provided the church is identified when the subscription is received.* This makes it possible to receive credit for any subscriptions entered or renewed during the year.

We list here all churches sending in twenty-five or more subscriptions during the campaign last year.

Toledo, Ohio, W. F. Bryan 906
Vancouver, B. C., W. H. Brooks 724
Pittsburgh, Pa., K. C. Fraser 605
New York, N. Y., P. W. Reidhead, Jr. . 585
Chicago, Ill., (South Side) 523
Louisville, Ky., C. A. Epperson 472
York, Pa., C. D. Weidemann 326
White Plains, N. Y., G. M. Cathey ... 325
Cincinnati, Ohio, H. D. Liversedge .. 304
Ottawa, Ont., No Pastor 303
Orlando, Fla., R. W. Battles 272
Toronto, Ont., (Avenue Road) 271
St. Paul, Minn., St. Paul Bible College, H. T. Hardwick 270
Akron, Ohio, P. A. Kenyon 269
Detroit, Mich., T. E. Thompson 261
Mansfield, Ohio, W. E. Allen 261
Dayton, Ohio, C. R. Bennett 260
Edmonton, Alta., D. T. Anderson 253
Pasadena, Calif., J. E. Davey 234
Buffalo, N. Y., C. Droppa 226
Williamsport, Pa., B. Lesko 222
Atlanta, Ga., No Pastor 218
Butler, Pa., C. J. Peters 216
Akron, Ohio, H. J. Stanley 211
St. Paul, Minn., C. J. Mason 209
Moose Jaw, Sask., R. G. Simpson 202
High Point, N. C., J. E. Nelson 201
Regina, Sask., Canadian Bible College, A. Martin 194
Rochester, N. Y., G. V. Tingley 189
Indianapolis, Ind., R. R. Kauffman ... 188
Toronto, Ont., L. L. Brooker 188
Omaha, Nebr., R. R. Brown 185
Pittsburgh, Pa., R. L. Rogers 185
Lima, Ohio, J. V. Nussbaum 181
Miami, Fla., D. D. Porter 179
Monroe, Mich., D. L. Dickinson 179
Aliquippa, Pa., O. A. Thompson 179
Poughkeepsie, N. Y., T. A. Hayes ... 171
Richmond, Va., E. G. Wilson 167
Wyandotte, Mich., H. A. Wiggins ... 166
McKeesport, Pa., G. E. Davis 165
Nyack, N. Y., Nyack Missionary College, H. W. Boon 161
Columbus, Ohio, S. Walker 161
Brockton, Mass., R. W. Bailey 160
Lewistown, Pa., W. C. Neff 155
Cranford, N. J., L. J. Pyne 153
Syracuse, N. Y., D. A. Miller 153
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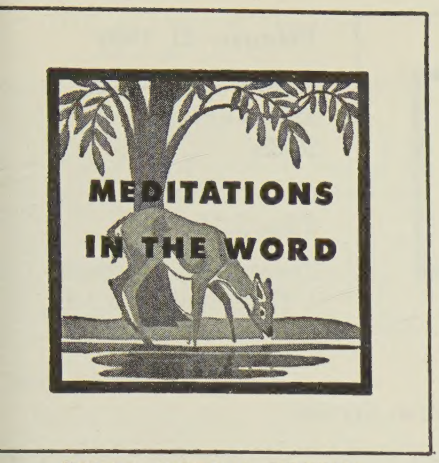


Edited by EDITH M. BEYERLE

Sunday

MARK 11:15-26 (verse 22).

There are two ways to do things—faith and works; one to do them yourself, the other to let God do them. Faith means that God does them. The power of faith is not how much I can do, but how much can God do? Faith saves us just because it puts us into God's hands. It drops us into the salvation that He has already finished, and we have only to accept.—A. B. SIMPSON.

Monday

PSALM 68:26-35 (verse 28a).

Take your duty and be strong in it, as God will make you strong. The harder it is, the stronger in fact you will be. Understand, also, that the great question here is not what you will *get* but what you will *become*. The greatest wealth you can ever get will be in yourself. Take your burdens and troubles and the losses and wrongs, if come they must and will, as your opportunity, knowing that God has girded you for greater things than these.—HORACE BUSHNELL.

Tuesday

EPHESIANS 5:18-33 (verse 18).

I firmly believe that the moment our hearts are emptied of pride and selfishness and ambition and self-seeking and everything that is contrary to God's law, the Holy Ghost will come and fill every corner of our hearts. But if we are full of pride and pleasure and the world, there is no room for the Spirit of God. Many a man is praying to God to fill him when he is full already with something else.—D. L. MOODY.

Wednesday

LUKE 24:13-32 (verse 15).

Dear Christ, this dawn I ask of Thee,
To walk this coming day with me.
Then every life that touches mine
Thine unseen Presence will divine
And so in turn will seek to share
This nameless glory in the air,
And which will leave a shining path,
A glowing, loving aftermath,
Because this day with Christ my Lord
My soul walked forth in sweet accord.

—LUTHERAN WOMAN'S WORK.

Thursday

JOB 25 (verses 5, 6).

There are all degrees of purity and of impurity in our motives. But it is he whose motives are purest and whose eye is singlest who is most prostrated and humiliated and overwhelmed with the impure, selfish, ungodly mixtures of his own motives. In all he does, when he does his very best, . . . so deeply is it all infected with the deadly taint of himself that his motives are a constant source of self-despising, self-hatred and self-despair. —ALEXANDER WHYTE.

Friday

ISAIAH 6 (verse 3).

A spiritual survey of this Scripture discloses the fact that the seraphim's chief virtue lay in their humility. Their faces were hidden, as also their feet. The only thing evidenced was their progress. Thus it is true of all humble servants of God. The cross of Christ, not the face of man; divine enabling, not human effort, characterize the life and service of the truly humble. They make progress, but it is upward, not earthward; inward, not outward.—PAMEH.

Saturday

1 PETER 1:13-25 (verses 18, 19).

The vow of a Nazarite might be taken for a year, or five or seven years, for a half or a whole of a lifetime. God seemed to say, "You may just go in for as much consecration and blessing as you have the heart to." But under the new covenant God would have us recognize all through our Christian life that we are not our own, that we are bought with a price, and that He has a rightful claim to all we have and to all we are.—J. HUDSON TAYLOR.

Sunday

JAMES 5:11-20 (verse 16b).

The literal translation of the passage about Elijah is "Elijah prayed a prayer." He did not pray a phrase or a form or a paragraph. . . . Most of our petitions go up like soap bubbles, vanishing as we gaze. True prayer is pointed and expects to reach the ear of God and bring the answer from above every time. There is no higher service for the Master than to stand in such holy priesthood and to bear the burdens of other souls and the kingdom of our Lord.—A. B. SIMPSON.

Monday

1 CORINTHIANS 7:10-23 (verse 23).

Jesus Christ has bought us with His blood, but alas! He has not had His money's worth. He paid for all, and He has had but a fragment of our energy, time and earnings. Of old the mighty men of Israel were willing to swim rivers at their flood to come to David, their uncrowned but God-appointed king. And when they met him they cried, "Thine are we, David, and on thy side, thou son of Jesse." They were his because God had given them to him, but they could not rest content till they were his also by choice.—F. B. MEYER.

Tuesday

1 KINGS 20:1-12 (verse 4b).

God requires a constant coöperation—a coöperation moment by moment—what some writers have described as "living to God by the moment." It is a universal law of God that no created being can be truly holy, useful or happy who is knowingly and deliberately out of the line of divine coöperation even for a moment. We are to consider every moment as consecrated to God.—THOMAS C. UPHAM.

Wednesday

PSALM 17 (verse 15).

I thank Thee, Lord, that Thou hast kept
The best in store:
We have enough, yet not too much
To long for more,—
A yearning for a deeper peace
Not known before.

I thank Thee, Lord, that here our souls,
Though amply blest,
Can never find, although they seek,
A perfect rest—
Nor ever shall, until they lean
On Jesus' breast.

—ADELAIDE ANNE PROCTER.

Thursday

ROMANS 8:5-17 (verse 16b).

If you would have clear and irrefragable for a perpetual joy, a glory and a defense, the unwavering confidence, "I am Thy child," go to God's throne, and lie down at the foot of it, and let the first thought be, "My Father in heaven"; and *that* will brighten, that will establish, that will make omnipotent in your life the witness of the Spirit that you are the child of God.—ALEXANDER MACLAREN.

Friday

HEBREWS 8 (verse 9).

What unspeakable tenderness and fatherly care; what incomparable condescension on the part of an almighty Creator and Upholder of the universe! He "took them by the hand" as a solicitous parent takes the hand of his little offspring, trusting that precious little life to no lesser person than himself. And the purpose of that personal leading? To free from bondage and take to a place of freedom. And God has not changed. He still clasps the hand of a willing subject and leads him from the bondage of sin to the place of rest in Him. —PAMEH.

Saturday

MATTHEW 13:3-23 (verses 20, 21).

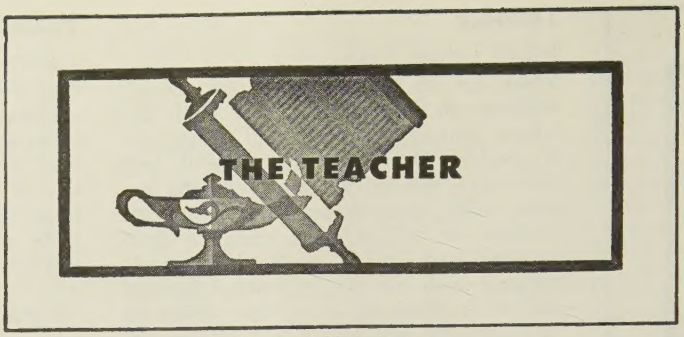
It is not enough to begin; continuance is necessary. Mere enrollment will not make a scholar; the pupil must continue in the school through all the long course, until he has mastered every branch. One who has observed the course of men for many years says that success in life depends upon staying power. The reason for failure in most cases is lack of perseverance. Men get tired and give up. There are thousands who begin to follow Christ, but who, when discouragement comes, faint and drop out.—J. R. MILLER.

February 14, 1960

LESSON TEXT—
Acts 19:8-10, 23-28; 20:1-3

GOLDEN TEXT—
Ephesians 6:12

DEVOTIONAL READING—
Psalm 35:19-28



February 21, 1960

LESSON TEXT—
Acts 20:18b-21, 28-35

GOLDEN TEXT—
Titus 2:11, 12

DEVOTIONAL READING—
1 Thessalonians 2:1-12

By Harold J. Sutton

Meeting Organized Opposition

From Antioch, with Timothy and Titus, Paul began his third missionary journey. They passed through Galatia and Phrygia to Ephesus, the chief city of Asia. It was commercially important, due chiefly to the fact that it was the home of the goddess Diana. The temple reared to her worship was one of the seven wonders of the world. The city had vast wealth and was given over to every kind of pleasure. Its theater and racecourse were world famous.

I. THE GOSPEL IN PROCLAMATION (Acts 19:8-10).

Always Paul went "to the Jew first." (1) *Preaching.* The message, both doctrinal and practical, was directed to the head ("disputing") and the heart ("persuading"). Perception influences practice. One must be convinced before he can be convicted. (2) *Separating.* The phrase "spake evil of that way" denotes the reviling of life's most sacred relationships. Such is the hardening effect on those who spurn the way of life. Truth separates. When the congregation is given a ministry of truth in love, hearers find their level. It is by the "manifestation of the truth" that moral attitudes and relationships are brought into sharp focus. Here is the worker's authority. Once the truth has accomplished (manifested) the internal and invisible, the external and visible problem has a solution. (3) *Teaching.* This represents the conservation of the gains made. The sinner is to be warned; the saint is to be taught (Col. 1:28). Gospel wares are not to be promiscuously proffered. We are to rightly divide the word of truth. So well did Paul build that "all . . . in Asia heard the word of the Lord."

II. THE GOSPEL IN PRACTICE (Acts 19:23-28).

Demetrius, a silversmith, found the trade in miniature silver shrines diminishing. A meeting of the men of the craft resulted in the planned confusion of verse 32. (1) *The true gospel, sooner or later, comes in conflict with the world* (v. 23). Our flabbiness is revealed by the fact that this does not come sooner and oftener. The sword of truth crosses the grain of the world's evil and the fight is on. (2) *The true gospel always affects what is wrong in business.* "Our craft is in danger" (v. 27). The man was right; it certainly was. When and where the gospel takes root, movies, shows, taverns, the dance, tobacco shops, the race track and cosmetic counters are hard pressed to make it. Be sure that if the business suffers it is because it is the wrong kind of business. (3) *The true gospel makes inroads on the wrong kind of religion.* Demetrius' real concern was the trade; Diana and her temple provided a convenient smoke screen. Religion was a front for the craft. (4) *The true gospel interferes with selfish aims.* "By this craft we have our wealth" (v. 25). Anything: tumult, confusion, uproar—but the unholy claims of wealth must come first. The gospel interfered with a selfish mode of life and was rejected because men were unwilling to reshape their lives.

III. THE GOSPEL IN PROPAGATION (Acts 20:1-3).

The epistles to the Corinthians, Galatians and Romans were written during this time of the apostle's ministry, which was one of "exhortation" (strengthening and confirming the churches). Upon leaving Ephesus Paul journeyed through Macedonia to Greece.

A Program of Christian Service

It was at Ephesus Paul stayed the longest and did his most effective work, and it was to the church there that he wrote his most profound epistle.

I. MANNER OF APOSTOLIC LABOR (Acts 20:17-21).

Previous arrangements having been made, the Ephesian elders met Paul at Miletus. As superintendent or bishop Paul would give them final and detailed instructions. Their attention was called to the manner of Paul's ministry among them. It had been given over a long period with a variety of state and temper; humility of mind enduring aright that which caused trials and tears; frankness of relations, plainness of speech and constancy of ministry, both public and private, and a ministry that had as its primary objective the salvation of men and women (v. 21).

II. MOTIVE OF APOSTOLIC LABOR (Acts 20:22-27).

Paul now turned to his future, both immediate and long-range. (1) *His course.* This must be finished "with joy." In the race of life, all run; not all finish "with joy." Many spiritual epitaphs would read: "He finished his course"—with resentment and self-pity,—soured on everything and everybody,—a heartbreak to his loved ones and a heartache to his Lord! (2) *His ministry.* "And the ministry . . . of . . . the gospel of the grace of God." Here the impelling motive was related more clearly to the sacred ministry. The called (in the sense of separation to a special service) have a particular ministry committed to their trust. Fidelity to and performance of that ministry is their solemn responsibility. One cannot do everything; one can accomplish the allotted portion. Said the Master, "I have finished the work." No loose ends! No gaping holes! No blank spaces! No present idleness dreaming of future diligence! The power of this compelling passion braced Paul for the future. The broad outline of the future was clear: "In every city . . . bonds and afflictions." Details were obscure: "Not knowing . . ."

III. MEASURE OF APOSTOLIC LABOR (Acts 20:28-35).

(1) *Exhortation* to (a) "Diligence" concerned both the *worker* ("yourselves," v. 28) and the *work* ("the flock," v. 28). The worker is appointed by the Holy Ghost, and is an "overseer," not a lord. (b) Diet. "Feed the church" (v. 28). This implied suitable food, in season and rightly divided. (c) Discipline. Externally there would be "grievous wolves" seeking prey; internally there would be "men . . . speaking perverse things" to secure a following. (2) *Example* that was (a) Constant. "I ceased not to warn . . . night and day" (v. 31). (b) Compassionate. "With tears" (v. 31). (c) Without covetousness. "I have coveted no man's . . ." (v. 33). (d) Constructive. "These hands have ministered" (v. 34). (e) Charitable. "I have shewed you" (v. 35). (f) Concerned. "He kneeled . . . and prayed with them all" (v. 36). (3) *Encouragement.* "I commend you to God, and to the word of his grace, which is able to build you up [to a mature state and status], and to give you an inheritance among all them which are sanctified" (v. 32). Burning words which glow with love and are enforced by example are a great influence when they proceed from one such as the great apostle.

THE ALLIANCE FAMILY

(Continued from page 14)

anet King, Willard Rowe, Frank Edinger and William Abrams.

Carnegie Hall will open to the pub-c at 1:30 P. M. Harold M. Best, of the nusic faculty, will give an organ recital t 2:15 P. M.

Our readers are urged to pray that he missionary challenge will make its nark upon the hearts of hundreds of outh who will be a part of this gather-ng.

Pastoral Changes

Rev. A. J. Bibighaus, Ensley, Fla.
Rev. Harry Ellis, Sandusky, Birming-ham, Ala.
Rev. Roy Forward, Indian River City, Fla.
Rev. R. Harold Mangham, Assistant Pastor, North Side, Pittsburgh, Pa.
Rev. R. G. Moore, Evangelist, New England District.
Rev. Walter G. Sandell, First Alliance, Atlanta, Ga.
Rev. Harry F. Vellines, Roland Heights, Baltimore, Md.
Rev. Elwood Zopfi, Conewago, Pa.
Edwin McReynolds, Pictou, N.S.
Rev. J. William Nabors, Delray Beach, Fla.
Norman N. Valentine, Burlington, Ont.
Miss Alice Schmidt, Cow Pen, Ky.
Miss Agnes Seaman, Caney Creek, Ky.

Missionary Treasury

★ ★ ★ ★ ★

December 1959

General Fund	$420,971.69
Missionary Specials	71,176.21

How we praise God for the income in December that was sufficient to pay all of our expenses. The Lord has answered our prayers. The $70,000 deficit was paid off and at the end of the year there was a balance of $116.77.

Gifts for the month of December were covered by our receipt Nos. 16854-18889 and 1295-1470. If you failed to receive a receipt for your contribution please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Buildings for Building Faith—VIET NAM

Receipts as of Nov. 30, 1959	$48,144.87
Received in December	18,641.20
TOTAL RECEIVED	$66,786.07

Bernard S. King
Treasurer.

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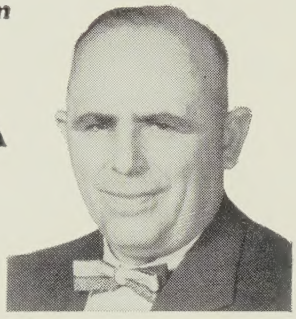

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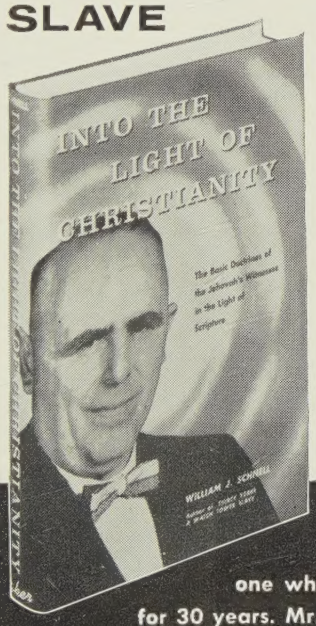

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- In the twenty years of missionary work previous to 1950 their response was mostly negative. Then came a great awakening. Within two months a thousand people gave up fetish worship for Christ. By 1956 more than 5,000 converts could be found in an area where no Christian lived before 1950.
- At present 140 communities scattered through rugged mountains are predominantly Christian. Believers number no less than 7,000.

How are these converts growing in the faith?

- Their growth is slow, due to lack of pastors. Only twelve workers are available to minister among these widely scattered groups.
- Only one worker is ordained. Eight of them have not yet finished Bible school training.
- In most places local elders must arrange for and conduct services. . . . These men as a rule are illiterate. Inadvertently they misinterpret and misapply Scripture.
- Teachers sent by Jehovah's Witnesses and Seventh-day Adventists are adding to the confusion.

What can we do to help these new Christians?

- Provide Bible school training. This requires a teaching staff as well as facilities. At present only one couple can be spared for this ministry.
- The present school at Xieng Khouang is inadequate. . . . Two mud huts have served as dormitories. By crowding they were made to house twenty students. Two small dormitory wings have been constructed in their place as a start, but there should be additional buildings erected immediately to make room for at least 100 students.

Only as Christians are taught the Word of God are they convinced that they are capable of assuming responsibility. It is here that missionaries and the sending churches can make the most vital contribution possible. Our help to them now will enable them to stand when the storms descend upon them later.

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